

How May Women Offer Prayers



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DARUL-ISHAAT

Umm-e-Ran-Khanda

PAKISTAN

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate,
the Merciful.

CONVEYANCE تَرْجُومَةُ

We praise Allah and His noble blessings
on His Messenger.

I have gone through the booklet
Khatmeen Ka Tarjuma Naama by Mufti Ura
Abdur Rauf. By the Grace of Allah, the
author has described the method of prayer by
women in detail. We generally get books on
the method in which men may pray but we
do not find the method which women may
employ in offering prescribed prayers. Thus,
this piece of work is very useful. It is also
very reliable. Now, women must consult it
and correct their prayers accordingly so that
they follow the directions of the Prophet

in this regard and gain approval.

May Allah grant approval to the efforts of the author and may this book be beneficial.

Muhamma Subhan Mahmood

Secretary, Islamic Education Department

Ministry of Education, Islamabad

Islamabad, Pakistan

— السلام عليكم ورحمة الله وبركاته —

الحمد لله على ما آتانا من نعمه

LEARN FROM THE ATTHIQ

We praise Allah and invoke Blessings on His Messenger, Muhammad, and his family and companions - all of them.

At-thalaq, or the prescribed prayers, is a very significant form of worship. Every Muslim must offer it correctly according to Sunnah. However, we ignore the Sunnah as a result of which we miss the blessings of the prayers. The common people - particularly the women - are not even aware of the method of offering the prayers as taught by the Prophet ﷺ. If we pay a little attention and learn the correct method, we will offer our prayers according to *sunna* and it will take us no more time than it does.

pleasantly. Rather, it will be given and paid its more reward later. Therefore, on the request of My Sister Editors Abroad, I present here some selected Ahimsa concerning prescribed prayers and the method for women of offering the prayers. May Allah make it beneficial for all of us and guide us to correct our prayers accordingly.

Abdullah Khan Sakinori

1946 May Women's Inter

Translator's Note: The word PRAYER is used in the text to refer to *as-Salat* or *Dua*, the act of devotion. For prayer to Allah in the sense of to supplicate (the word application) is used.

THE HUKM AL-HUKM AL-HUKM

Allah the Exalted, has said:

وَمَا يَكْفُرُ بِهِ إِلَّا الْفٰكِرُونَ

وَمَا يَكْفُرُ بِهِ إِلَّا الْفٰكِرُونَ

وَمَا يَكْفُرُ بِهِ إِلَّا الْفٰكِرُونَ
fa-khu-ru bi-hi il-la fā-ku-rūn
fa-khu-ru bi-hi il-la fā-ku-rūn
fa-khu-ru bi-hi il-la fā-ku-rūn
fa-khu-ru bi-hi il-la fā-ku-rūn

And whatsoever the Messenger gives you,
take it, and whatsoever he forbids,
abstain therefrom; and fear Allah,
Surely Allah is severe in retribution.

—AL-BUKHARI—

He has said:

وَمَا يَكْفُرُ بِهِ إِلَّا الْفٰكِرُونَ

Qul in kum-tum ta-bi'ish u-na-la-ha

fat-ta-bi-'u-mi yu-bi'ih-u-mu-lal-'a-lah
ma-yag-tir la-kum za-nu'n ha-kum
u-lal-'a-lah qul in-rur-ra-him

Say (O Prophet): "If you love Allah then follow me, Allah will love you, and forgive your sins. And Allah is Forgiving Merciful."

The first verse tells us that it is necessary to obey the Messenger of Allah. The second verse adds it clear that one can find the love of Allah only in obedience to the Prophet. Thus, our salvation and success lies in obeying the Messenger of Allah. We find in our Hadith:

"All my followers will enter Paradise except those who deny." He was asked,

How the Wind Calls Prayers

"Messenger of Allah, who will deny?" He said, "Whoever obeyed me will go to Paradise and he who disobeyed me has factually denied."

The Prophet ﷺ also said:

"None of you can be a Muslim unless his personal wishes are subservient to the demands of this religion that I have brought."

The Holy Prophet ﷺ has given a very emphatic command for prayers in the *Mushaf*. Those who observe it are given very good tidings and those who neglect it are warned of a terrible torment.

Let us, therefore, read the verses of the *Qur'an*, and the *Ahadeeth* about prayers and obey them to attain success.

Allah Ta'ala Says Yes To Forgiveness

Hadrat Abu Zarr ؓ said that once the Prophet ﷺ came out into the open among winter leaves were being shed by the trees. He held the branch of a tree so that it shed more leaves. He said: "Abu Zarr! When a Muslim offers prayers especially for Allah, his sins fall down from him just as these leaves fall down the tree."

Hadrat Abu Zarr ؓ said that the Holy Prophet ﷺ said, "Tell me if a river flows by the door of a person who Ambes to it five times daily will he have any dirt on him any more?" The Companions ؓ said that he will have nothing on him of dirt. The Prophet ﷺ said, "It is the same thing with the five prayers. Allah removes a man's sins if he observes them."

Abu Muslim says that he presented himself before Abu Umamah ؓ while he

was in the mosque and asked him about the Hadith reported on his authority. "When a person performs ablution very carefully before offering his *fard* (obligatory) prayers, Allah forgives him all his sins that he may have committed that day while wearing the sins he may have committed by his hands, that he may have committed by his ears, that he may have committed by his eyes, that may have arisen in his heart." Hazrat Abu Umarah ra confirmed that he had heard these words from the Prophet sa many times.

The Messenger of Allah sa said, "When the time of prayers approaches, angels announce: O son of Adam arise and extinguish the fire of hell that you have lit to burn you (through your sins). Thus the religious minded get up and perform ablution and offer the *nafil* prayers, because of this their sins (from morning to afternoon)

are forgiven. In the same way at the time of *Az* and *Maghrib* and *Yahya*. In short, at every prayer that happens a People Cooperates with Allah. Then, some people turn to evil deeds under the cover of darkness and some towards virtue."

According to Hadrat 'Abdullah – the Messenger of Allah – said, "When, at the approach of the hour of the obligatory prayer, a Muslim performs ablution well and prays with humility paying attention to the standing and prostration postures, then the prayer serves as an atonement for his previous sins until he commits a major sin. The blessing of the prayer will remain with him for ever." (Muslim)

Conclusion

These Ahadith make it clear that prayer is such an auspicious deed that gives

the only for one to be pardoned and the fifth through them to be washed. However, there is subject to the condition that the person has not committed a major sin. The major sins can only be forgiven through repentance. However, if He chooses Allah may forgive him of His own accord. On our part, we may observe prayers because they are a significant means to gaining forgiveness.

Admittance to Paradise Before The Martyr

According to Hazrat Abu Hurayrah – Two men of a tribe embraced Islam at the same time. One of them was martyred in Jihad while the other died a year later. I saw in my dream that the second person entered Paradise before the martyr. I was surprised because a martyr enjoys a very high rank and should have gone to Paradise ahead of the

what was I and then to the Prophet myself or someone else and as such, he explained to us, "Don't you see the plots deeds of the one who died later? How many good deeds were added to his record during this period. He also fasted a month more than the martyr and had over six thousand salat or prayers more."

Exemption of Adultresses to Paradise

The Prophet ﷺ reported the saying of Allah: "I have overlooked the five-times prayers and I have bound myself to admit to Paradise anyone who is particular in offering them at their appointed time. As for those who do not observe them, I am not responsible for them in anyway."

Exemption of Paradise on Offering Prayers

Hadrat Uthayb bin `Amir quotes

the Messenger of Allah ﷺ is saying: "If anyone performs ablution then stands before Allah and offers two rak'at in prayer with full attention and would then Paradise is surely a hidden secret for him."

Conclusion

These Ahle-Sunnat teachers that abhorring martyr and adoration to martyr is surely to get entry to Paradise. We must accept these.

EXPLANATIONS ON PRAYERS

Prayer Should Not Be Neglected Even If One Is Cut To Pieces

Harun Utardak ﷺ says that his beloved Prophet ﷺ gave him seven advices four of which are: (1) Do not associate anyone with Allah even if you are cut to pieces, or burnt down, or put to the gallows.

in) Do not neglect prayers intentionally. He who neglects up prayers willfully causes his religion to slip. (Do not neglect Allah because it displeases Him.) (c) Do not drink wine because it is the root of all evil.

The Great Syllabus of Prisoners

According to a Companion when Khyber was conquered, men looked at their mules. These contained different men as also prisoners of war. They set down to exchange their possessions. One of the Companions remarked to the Prophet:

"Messenger of Allah! Today, I have gained through this hater's more than anyone else in this company." "How much have you gained?" asked the Prophet. "He replied, "I went on buying and selling and I gained three hundred *saqa*." "The Prophet said: "Shall I show you something more beneficial?"

the Sun, Wind, the Moon

He requested that he be shown Bath and the Prophet's yard.

They showed him the garden of the Prophet.

"This was an unfinished project after the obligatory prayers." (Abu Dhawood)

Afternoon Prayers in the Sunnah by having a lot of flowers planted.

The Prophet ﷺ said, "If anyone misses even one prayer it is like he has his family and possessions snatched from him."

Our New Prayer schedule for Oshing Three Times

Hazrat Ali ؓ said that the Prophet ﷺ said, "Do not delay in doing three things: First, prayers when the time is up. Second, the funeral when it is ready. Third, an unmarried girl when a match is found for her (should be married as soon as it is found)." (Tirmidhi)

THE VERDICT

Allah told us to wait until the Holy Prophet ﷺ gave us his advice.

(1) Do not quarrel, dispute with Allah even if you are killed or burnt.

(2) Do not disobey parents even if they ask you to divorce your wife or spend all your wealth.

(3) Do not miss any obligatory prayer willfully; if anyone does neglect an obligatory prayer willfully, Allah does not require responsible for him.

(4) Do not drink wine. It is the root of evil and vulgarity.

(5) Do not disobey Allah because it hurts His wrath.

How the Women will react

(vi) Do not desert while fighting even if all companions are killed.

(vii) If someone speaks against the will of the place even if it be played.

(viii) Depend on the people of your town.

(ix) Do not spare the red vest (arm) as a matter of warning.

(x) Keep the last of Allah alive in them.

The Final Advice of The Prophet ﷺ

According to Hadrat Umar al-Khattab when in his final moments of his life the Prophet ﷺ could not speak the words distinctly even then he stressed on prescribed prayers and the rights of slaves. Hadrat Ali

has also reported the same thing that the last words of the Prophet ﷺ had emphasis on prayer and urged him to fear Allah

How the Whipped Slave

can resist slave.

Conclusion

In the light of stress on prayers laid in the Al-Quran, we must be particular in observing them at the correct appointed time.

Warning and Punishment To Neglect Prayers in the Deeds

The Holy Prophet — said that neglect of prayers classifies one among the unbelievers. He has also said that it is only neglect of prayer that brackets together a person and disbeliever. He has also said that the difference between faith and disbelief is neglect of prayers.

Has Māyā Wilmā, the Teacher

One Who Does Not Pray Will Be Punished
With the Unbelievers

According to Hadrat Abu Usman – the
Prophet – once touched the subject of
prayers and said, "Whoever is regular in
offering prayers, his prayers will be rec-
ognized for him on the Day of Resurrection,
and an advocate at the time of reckoning and
a means of deliverance. As for him who is
not particular with prayers, he will not have
the light on the Day of Resurrection and he
will neither have anyone to speak for him
nor rescue him; he will be grouped with
Pharaoh, Haman, and Utayy bin Rihab."


Neglect of Obligatory Prayers Calls for
Head to Be Smashed

Hadrat Saifullah bin Jundali¹ has
narrated that it was the practice of the

Prophecy: "I speak, but I am alone" —
after the Fasting prayer, many of them had
seen a dream. If anyone had seen it, he
would narrate it and the Prophet — would
interpret it. One day after putting the
question to them, the Prophet — wanted the
dream he had seen himself. "Two persons
came to me and took me along with them."
It was a long dream in which he saw
Paradise and Hell where people were
punished in different ways. One man was
having his head crushed with a stone. The
stone was hit on the head with such a force
that it would rebound and fall at a distance.
This man was then raised up and his head
would regain its original state. He was then
kicked in the same way again. The Prophet
— asked his two escorts about this. They
explained that the man had read the Qur'an
but given it up and he would go to sleep

without offering his prayers.

Twelve Hundred Million Eight Hundred
Thousand Years in Hell

The Holy Prophet  has said that if anyone omits a prayer then even if he redeems it, he will stay in Hell for the period of a *Hajjah* for not offering the prayers on time and *Hajjah* will be equal to eighty years in the Hereafter, each year of three hundred and sixty days. According to our reckoning one day will be as long as a thousand years. (So far as *Hajjah* comes to 26,800,000.)

FIVE GIFTS TO ONE WHO PRAYS

According to a Hadith, Allah bestows five gifts on the person who is regular in offering his prayers in five ways:

- (i) His prayer is not answered
- (ii) He is not punished in the grave.
- (iii) On the Day of Resurrection, his Record of Deeds will be placed in his right hand. (This has been discussed in detail in the *usool ul Haqq ul Rasool* of the Qur'an) Those whose Record will be given in their right hands will display it to everyone very happily.
- (iv) He will pass over the bridge *sir* or *wajidi*.
- (v) He will be safe from reckoning.

Punishment of Fifteen Types To One Who Neglects Prayers

One who is lethargic in offering prayers receives fifteen punishments: five of them in this life, three at the time of death,

that At the moment of his death.

thrust on the sword and those when he changes
his mind.

LIFE PUNISHMENTS IN CHINESE

- (i) He has lost his honour.
- (ii) The right (name) of the righteous is
missing from his face.
- (iii) He is not rewarded for his good
deeds.
- (iv) His supplications are unapproved.
- (v) He does not have a right in the
supplications of the poor people.

Three Punishments At The Time Of Death

- (i) He dies dishonourably.

How Many Wives Did He Have?

- (ii) He dies in poverty and hunger.
- (iii) He dies without his throat being quenched. (If he were to drink water as much as the sheep, he could get his drink.)

How Punishing is the Grave?

- (i) The grave narrows down on him so that his ribs are crushed together.
- (ii) A fire burns in his grave.
- (iii) A snake tackles him in the grave. Its eyes are of fire and its tail are of iron - so long that it would take a day to traverse them end to end. Its voice is thunderous. It will say, "My Lord has appointed me over you. That I may punish you till sunset for neglecting the dawn prayer. Then, I may punish you till the afternoon for

neglecting the noon prayer. Then I may punish you till sunset for neglecting the afternoon prayer and till nightfall for neglecting the sunset prayer then I may punish you till dawn for the neglecting the night prayer. (These prayers are respectively: *Fajr, Zuhri, Aser, Maghrib* and *Nahar*.) When he has been once the dead man strikes into the earth upto seventy yards. This punishment continues until the Day of Resurrection.

Three Punishments for Revival and Emergence from the Grave

- (i) The accounting will be severe
- (ii) Allah the Exalted will be angry with him

(iii) He will be sent to Hell

These add up to thirteen. May be the (fourth) has been left out by mistake.

In a version, we are told that three lines will be found scratched on his face. O violator of the rights of Allah. O the one associated with the wrath of Allah. Just as you violated the rights of Allah in the world so today you will be deprived of the mercy of Allah.

HUMILITY AND OBEDIENCE

Humility and attention are very important in prayers. Without these, prayers are not accepted. It is to concentrate towards Allah and pay attention to the words or their meanings recited in prayer. One must not intentionally think of other things while engaged in prayer. However, any

unintentional diversion is avoided and does not reduce the worthiness of the prayer. Further humility and obedience calls upon one to go through the postures with calmness and the attention without haste. Let us now see some Abolition of the post.

Meanings and Effects of Prayers

Hazrat Aqar - reports the Prophet - (s) as saying, "When a person offers his prayers at the appointed time, having performed absten well, observing humility and proper attention in his prayers, standing with dignity, going through the bowing and prostration calmly - in short doing everything well - then his prayers get a very radiant form and make a application for him. May Allah preserve you in the same manner as you have preserved me. As for him who offers his prayers hastily

disregarding its form, hurrying through ablution, the bowing and prostration postures, the prayers form an ugly dark appearance and cause him May Allah destroy you just as you have wronged me. The prayers are then wrapped up like old clothing and hung at the feet of this man."

PEACE IN PRAYERS

Hazrat Umar Bin al-Khattab ؓ, the brother of Hazrat Aishah ؓ, said that while she was offering her prayers once she rocked herself faster and faster. Hazrat Abu Haas ؓ saw her and scolded her so severely that she almost came out of her prayers. He then said that he had heard the Prophet ﷺ say: "Let one who stands up to pray keep still and not shake his body. To keep one's body still is part of correct prayer."

SALVAGE FROM PUNISHMENT

Hariz Abi Qatadah ra has narrated that the Holy Prophet ﷺ said, "Those who appear on the Day of Resurrection with all the five prayers performed partially, with correct intention, his prayers offered with simplicity and dedication, Allah has promised that he will not be punished. But there is no guarantee for one who does not appear with such prayers. Allah may forgive him through His Mercy or punish him."

WORST OF THE THIEVES

Hariz Abi Qatadah ra has narrated that the Prophet ﷺ said, "The worst of the thieves is he who steals from prayers time." The Companion ra asked him, "Messenger of Allah! How will people that?" The Prophet ﷺ said that he will not perform the postures of bowing and prostration correctly.

HUMILITY WILL DISAPPEAR

According to Harriet Abu al-Dun's - the Prophet - said that before everything humility in prayers will be removed from this people. "You will see that in the whole mosque not even one person will offer his prayers with humility." The famous Alim¹ make it very clear that one must offer prayers regularly and in a perfect manner with humility.

Now, read in the correct method and correct your prayers accordingly. It is the responsibility of the parents that they correct their own prayers and rectify their daughter's prayers too and keep examining their prayers now and then.

Proof of Different Method of Prayer for Women

Before the method of prayer for women is discussed let us see a question in that regard and its answer. This is done because often the Ahl-Hadith feel Moslems especially the women that there is no difference between the method of prayers of men and women. Even women offer prayers in the manner of men. This is simply because they are unaware. After the detailed clarification that follows, their women must obey the Ahl-Hadith and accept the truth. The women of the Hanafi school of thought must be confident that their method is very correct and according to *Nikah*. The Question and Answer follow.

Question:

What do the Ulama say about the Hanafi woman whose Ahl-Hadith husband

asked her to offer prayers in the name of men because it cannot be proved that the method for women is different from men's method. Now, tell us if the woman must offer her prayers in the name of men and if she must obey her husband in this regard.

It is proved through An-Nadim that the method of praying is different for men and women! Please give a detailed and well-grounded reply. May Allah reward you.

Abdul Hakim

The Answer:

Praise be to Allah and His blessings on the Holy Prophet.

In the related circumstances, it is not permissible for the Ahl-Hadith husband to compel his wife to pray in the fashion of

men because the method of prayer of women is not specifically proved through any Hadith to be the same as that of men. Rather the difference in the method for men and women is proved through many authentic examples of the Companions رضي الله عنهم and their successors and the four branches of jurisprudence - Imam Abu Hanifah, Imam Malik, Imam Shafi'i, Imam Ahmad رحمهم الله are unanimous about it.

عن ابن عمر رضي الله عنهما قال كان رسول الله صلى الله عليه وسلم يقرأ في الصلاة بغير حجاب
 عن عائشة رضي الله عنها قالت كان رسول الله صلى الله عليه وسلم يقرأ في الصلاة بغير حجاب

- III. Hazrat Ibn Umar رضي الله عنه was asked how did women pray in the times of the Messenger of Allah ﷺ. He said that they used to sit cross-legged (or on their knees) but were then commanded to draw within themselves (that is, to contract) while

(iii) (iii)

عن أبي هريرة عن النبي صلى الله عليه وسلم قال: إذا بدأ الرجل في صلاته فليقلع من يده خاتمته، وإذا بدأ المرأة فليقلع من يدها خاتمها، ولا يقرأ في صلاته حتى يقرأ الحمد.

(iii) Hazrat Wa'il bin Hurayr said that the Messenger of Allah ﷺ said to him: "O Wa'il bin Hurayr, when you begin your prayers raise your hands, for your ears and women must raise their hands to their chests."

عن أبي هريرة عن النبي صلى الله عليه وسلم قال: إذا بدأ الرجل في صلاته فليقلع من يده خاتمته، وإذا بدأ المرأة فليقلع من يدها خاتمها، ولا يقرأ في صلاته حتى يقرأ الحمد.

(iii) When the Messenger of Allah ﷺ passed by two women who were praying, he said to them: when you pray raise let part of your body remain

on the ground because a woman is not like a man in this regard.

عن عبد الله بن عمر بن الخطاب قال قال رسول الله ﷺ
 ان المرأة اذا سجدت فليضع راسها على رجليها
 فانه اذا سجدت فليضع راسها على رجليها
 فانه اذا سجدت فليضع راسها على رجليها
 فانه اذا سجدت فليضع راسها على رجليها

- (iv) Hazrat Abdullah bin Umar رضي الله عنه said that the Messenger of Allah ﷺ said, "When a woman sits during prayer she must place one of her thighs over the other and when she prostrates she must place her chest on her thighs in such a way that she conceals most of herself. Allah looks at her and tells the angels that they should bear witness that He has forgiven her."

عن عبد الله بن عمر بن الخطاب قال قال رسول الله ﷺ
 ان المرأة اذا سجدت فليضع راسها على رجليها
 فانه اذا سجدت فليضع راسها على رجليها
 فانه اذا سجدت فليضع راسها على رجليها
 فانه اذا سجدت فليضع راسها على رجليها

فإن لم يكن من في المجلس جاحداً من العلم أو غير
مصدقاً في الخبر أو من غير متابعين له في
مصدقاً في الخبر أو من غير متابعين له في
مصدقاً في الخبر أو من غير متابعين له في
مصدقاً في الخبر أو من غير متابعين له في

1511 Hadrat Abu Bakr bin Abū Shāhīd
said that he heard Hadrat Aṭṭar say
when he ~~was asked~~ how many women
raise their hands in prayer: "Fifty
thousand. They may not raise them
in the manner of men." When
showing this he kept his hands very
drawn and held them well. He said,
"The method of a woman's prayer is
not akin to man's."

عن عبد الله بن عمر بن الخطاب عن النبي صلى الله عليه وآله وسلم
أنه قال: «صلاة المرأة لا تقبل حتى تغطي نفسها»

140. Hadrat Abdullah bin Umar has reported that when
the prayer of a woman must not be
her legs and long hair together.

عن عبد الله بن عمر بن الخطاب عن النبي صلى الله عليه وآله وسلم
أنه قال: «صلاة المرأة لا تقبل حتى تغطي نفسها»

When Hadrat Abdullah bin Umar was asked
about the method of women's prayers, he
said that she may keep together (all her
body) and sit on her hips.

These Ahadith and tradition of the
Companions and their successors amply
prove that the method of prayers for women
is quite different. We now see the point of
view of the jurists in this regard.

وفي صلاة المرأة لا تقبل حتى تغطي نفسها

... and the women's method of prayer for women is different from that for men. The women's method calls for observing the veil to a maximum extent and keeping the body well contracted and together. This method was observed in the times of the Prophet ﷺ and is being observed since then to this day. We have not found any ruling from any Companion, successor or any other jurist suggesting that the methods for men and women are identical. Further, the Ulama of Ahl-Hadith themselves have been giving rulings based on the foregoing Ahadith. Thus, Maulana Abdu' Jabbar bin Abdullah (Gaznavi) (grandfather of the founder of

Imam Abu Bakr Gulshan-e-Iqbal Karachi has said about the Ahadith from Kana'ah Ummal and Bayhaqi that we have reproduced:

"The Ahl Sunnat and the four schools and others have been observing it all along." Then after citing from the works of the four schools of thought, he draws this conclusion:

"In short, the collecting or gathering together (the body) of the woman and the contraction of her (body) is proved through the Ahadith and practice of the scholars of the four schools of thought and others besides them. Anyone who denies it is ignorant of the Books of Hadith and practice of the scholars."

And Allah knows the best

Abdul Jabbar (may Allah forgive

6000) *al-Asma' al-Husna* 2: 100-101, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

The Ash-Harith have nothing to substantiate their claim either from the Qur'an and Hadith or from the rulings of the Khalifah, the Khalifah Rashid. If they cite the tradition of Hazrat Umm Darda' then it is not correct to conclude from it. For many reasons. The tradition is

عن بنتي دارة عن امها ان النبي صلى الله عليه وسلم كان يركع ركعتين في كل صلاة

Hazrat Umm Darda' was sitting like men in her prayers.

The reasons for not drawing on this tradition are:

- (1) Although Hazrat Maryam has called her a Companion, the other scholars of Hadith have said that she was a successor. Even if a successor's

practice is according to custom, one cannot draw conclusions from him.

وَلَمْ يَنْصَحْ بِطَلْقِ النِّسَاءِ بِمَا نَزَلَ فِيهِ مِنَ الْقُرْآنِ

— Ibn al-Qayyim

- (2) Even if she is regarded as a companion, this is her personal one. Neither had she verified anyone else to follow her nor did she cite any saying or deed of the Prophet — in support of her practice. She did not even cite a ruling of any of the Khulafah Rashidun. The continued practice of women in regard to their prayers cannot be neglected in the face of this ample instance of an individual. It is not like adopting a rare Qur'ān (form of recital of the Qur'ān) in preference to a common, known, obligatory one.

- (c) If we consider the words, the general opinion is upheld rather than refuted. The words are that *she was sitting like men in her prayers* and thus it may not have been a common practice. *That women were not doing so therefore she is singled out.

If anyone raises the question, "Why has Imam Bakhār mentioned it in his *Maḥab* Bakhār if this tradition is not authentic?" then this doubt is not strong. Imam Bakhār has mentioned it in describing the sitting posture of men not to show that "women's posture was the same as men's. Thus Hafez al-Hajaj writes in *Faḥḥ al-Bayḥ*:

وَمَا كَانَ مِنْ شَيْءٍ يَخْتَلِفُ فِيهِ بَيْنَ الرِّجَالِ وَالنِّسَاءِ فِي طَرِيقِ السُّجُودِ
فَالرِّجَالُ وَالنِّسَاءُ يَسْجُدُونَ عَلَى أَرْبَعٍ وَهُمْ يَتَوَكَّلُونَ عَلَى يَدَيْهِمَا
وَيُحْمِلُونَ عَلَى رُءُوسِهِمَا

Again it is wrong to cite the words

of the Prophet (ﷺ) "Pray as you see me pray." In saying that women must pray – as men do. These words were spoken at a particular time when a delegation had come to the Prophet (ﷺ) and stayed there for twenty days. When they were departing, the Prophet (ﷺ) gave them some advice and this was it: "Pray as you see me pray."

If we consider these words as a general command my associated with the circumstances mentioned, then certainly everyone of his followers, men and women, are required to imitate the Prophet (ﷺ). However, it must be understood that a command is considered general only so long as there is no *Shar'iah* argument against it excepting the action (sometimes) or some people. Thus, the weak and the ill are exempted through the *Ahādith* that allow them relief and women through the *Ahādith*

in prayer, to be particular about concealing her body and to place her hands on her chest. The prayer of a woman is different from that of man in all these aspects. This is correct and must be adopted.

The Method of Women's Prayer

Remember these and act accordingly.

- (i) You must face the *Qiblah*.
- (ii) You must stand straight and your gaze must be towards the place of prostration. It is undesirable to lower the neck and let the chin touch the chest. It is also wrong to stand with the chest bent down unnecessarily. Stand with the gaze towards the place of prostration.
- (iii) The toes should also be turned towards the *Qiblah* and the feet

should be straight towards the qiblah. It is against prayer to turn the head right and left. While the legs must be directed towards qiblah.

- (v) A space of at least four fingers must be kept between the feet. One of the Ahd. Text
- (vi) Women must cover their entire body with a thick cloth of cloth so that the head, neck, neck, arms, shoulders, calf, etc. are all inside it. If the face, feet and hands upto the joints are uncovered, the prayers will be void because these three things are exempted from the veil, but if they are covered then too the prayers will be valid.
- (vii) Prayers are invalid if a shawl (head cover) is used that is thin and renders

How Way Women offer Prayers

visible the hand, neck, throat, much of the portion below the throat, arms, elbows, wrists. Therefore, be particular to conceal the entire body while praying and wear thick sheet of clothes *plamang* for it.

(vii) If one fourth of any part of the body except the face, hands and feet become uncovered while praying for as long as takes to recite *roh-ha-mul-ah* three times, the prayer will be invalid. However, if it remains uncovered for a shorter time, the validity of prayers will not be affected but it is sinful.

(viii) It is *makrooh* (undesirable) to pray in such garments which one would not don before other people.

STANDING POSITION

- (i) Form the intention to offer the prayers in your mind, reflecting the nature and time of prayer. It is not necessary to repeat the intention orally with the tongue.
- (ii) Raise both hands to the shoulders without removing them from the *dharna* facing the palm towards the *Dehkan* and keeping the fingers straight up. Women must not raise their hands up to the ears.
- (iii) Raising the hands in this manner is 'Atithi Akhar.' Place the hands on the chest without forming a ring. Place the palm of the right hand on the back of the left. Women must not place their hands on the navel in the fashion of men.

THE PRAYER POSTURE

1. When offering the prayers individually, begin the *Ḥastakārā* with recital of *Thana* *subhāna-kul-ā-ham-ma*, *ḥam* and *ḥamman*. Then recite the *surah al-Fatiḥah* at the end of which say *Ameen*. Then recite the *ḥamman* and any *surah* or at least three short *verses*.
2. If by chance you are behind an Imam *etc* stand after reciting the *Thana* and listen to the recital of the Imam attentively. If the Imam is not reciting aloud then concentrate on the *surah al-Fatiḥah* in a *ḥay* without moving your lips.
3. When reciting yourself, pause at every verse of *surah al-Fatiḥah*. Do

that create several Women together in one breath. In the new world more than one voice may be needed in one breath if you like. Women need each other - some *adapters* and *others* - in an incredible voice.

- 4) Do not use/leave your hands unnecessarily. The more stable and portable you are the better. If it is necessary to scratch *any part* of your body use only one hand for the shortest possible time and if only very necessary.

- 5) It is against the maternalist prayer to place all body weight on one foot and let a single foot on the other. Kneel from this posture. Father place equal balance on both feet as

put weight on one foot without
cursing the other

6. Try your best to suppress yawning
when the time forbids.

7. When in the standing posture, keep
your gaze on the place of attention.
Refrain from looking here and there.

THE ROBUST POSTURE

When being careful to observe
these things:

- (a) When moving away from the standing
posture, say "Attain a bow" as you
begin to bow so that you know and
whenever are in the bowing position.

- (b) Women must first put a little weight
reaching their hands to the knees.
They must not bend fully as men do
(*Shinobu*).

- (iii) Women must keep their fingers on the knees together with one another. They must not spread them to hold the knees as men do. They may bend their knees a little forward and keep them always attached to their sides.

— 4. 24Bb-2 —

- (iv) Stay in the bowing posture at least as long as it takes to say *Satohiṁsa rud-diyul'at īm*, 'I bow to my Lord, the Great!'

- (v) In the bowing posture the arms must rest on the feet.

- (vi) Weight must be placed equally on both feet and their ankles must be drawn close together.

How May We Bow After Prayer?

put weight on one foot without
turning the other.

- 4. Try your best to suppress yawning
when the time is there.

- 5. When in this standing posture keep
your gaze on the place of prostration.
Refrain from looking here and there.

THE MANNER OF BOWING

When bowing be careful to observe
these things:

- (i) When moving over from the standing
posture say 'Allahu Akbar' as you
begin to bow so that you have said it
when you are in the bowing position.
- (ii) Women must keep just a little way
reaching their hands to the knees.
They must not bow fully as men do.

(Continued)

(iii) Women must keep their fingers on the knees together with one another. They must not spread them to fight the knees as men do. They must bend their knees a little forward and have their elbows attached to their sides.

(iv) Stay in the kneeling posture at least as long as it takes to say *Sak-ir-na-rah-hi-yut 'ae-tu* (Glory be to our Land, the Great).

(v) In the kneeling posture the gaze must rest on the feet.

(vi) Weight must be placed equally on both feet and their ankles must be drawn close together.

Getting Up from the Bowing Posture

- (i) On getting up from the bowing posture, stand and keep the body absolutely straight
- (ii) The face must rest at the place of prostration
- (iii) Some women just symbolize the getting up from the bowing posture and go down scrapped into prostration. It is obligatory for them to repeat their prayers. Avoid doing this and do not go into prostration until you are convinced well that your body is straight

When Going To The Prostration Posture

Be careful to observe these things while going into the prostration posture;

- (c) Women must bend their body from the chest while going down. They must first place their knees on the ground, then their hands followed by the chest and forehead.
- (d) Women must constraint themselves while prostrating. They must assume in such a manner that the belly and the thighs are close together. The arms must also be touching the sides. Instead of keeping the feet raised they must be placed down to the right side. As far as possible the toes must be turned towards the Qiblah.
- (e) Women must place their arms including the elbows firmly on the floor.
- (f) So much time must be spent in prostration as takes to recite

right-handed, palm-to-palm, 'a-da it' (prayer is for my Land, the Higher at least three times). It is disallowed to repeat the Buddhist formula *namo* after praying it.

Between The Two Prostrations

- (ii) On rising from the first prostration, get down calmly and start make the second prostration. It is sinful to make the second prostration after just raising the head without sitting down completely and it calls for repeating the prayer.
- (iii) On arising from the first prostration, women must lean on the left hip and remove both feet to the right side and place the right wrist on the left shin leaving both hands on the thighs with their fingers drawn very close together.

(iii) The guest must not on the day of the offering drink.

(iv) They must sit as long as it takes to say *subhānallāh* 100 times. However, it is better to sit as long as it takes to say *subhānallāh* 1000 times. *Subhānallāh* is a long, many-faceted word and it means that we should not say that it is like anything else. "O Allah! Forgive me. Have mercy on me and cover me up my faults. Repair me (my losses). Guide me and raise me (my rank)."

However, it is not necessary to recite this in this fixed obligatory prayer. These may be recited in optional prayers.

The second Prostration and Getting up
Prayer II

- (i) One in the second prostration in the *Samana* prayer as the first - place the hands on the ground first, then the knees and then the forehead.
- (ii) The posture is the same as the first prostration.
- (iii) When arising, raise first the forehead, then the knee, the hands and the knees in this order.
- (iv) It is better not to lean on the ground when getting straight up but if someone is heavy or ill or old and it is difficult to get up without support then it is permitted to do so.
- (v) In the standing posture say the *Lamizah* before *al-fatihah* in every *rak'at*.

The Practice of The Singing Fingers

- (ii) The manner of raising in the *gāyā* is the same as described for raising between two *humbāḥas*.
- (iii) When reaching the *paramāṇḍa* raise the forefinger when you want to *prāḥ-āu-da āt-āh* and drop it as *āhāt-ā-ha*.
- (iv) The method of raising the forefinger is to form a ring with the thumb and middle finger and close the other fingers. Then raise the forefinger so that it is bent towards the *gāyā* not raised up towards the sky.
- (v) When the forefinger is lowered as *āhāt-āh* let the other fingers remain as they were formed in a ring when

looking at the full moon— they must be kept so concerned

PRAYING, 2018, 90, 110-111

- (i) When looking at the full moon, entering the words of salutation move the neck so much that any woman sitting behind may observe your cheeks.

- (ii) When the face is so turned the eyes must rest on the shoulders. At the time you have turned your neck to the right and said *as-salaam* as *on-fa-mu 'at ha-kum wa rah-ma tul-lah* "Peace be on you and the mercy of Allah."

Purpose to have saluted the angel in this life.

Similarly, when you say these words

on the left side, turn the direction of
pointing the single this life

Method of Making a prayer posture

The content of **supplicating** is to
raise the hands to the chest, keep a little
distance between the two hands, keep
them together and let them be wide apart.

The palms point to towards your
face.

A Refuge It is unwise to have a
woman's congregation. It is better for them
to offer prayers individually. However, if the
majority men of the family form a
congregation in the home, there will be harm
in women joining them. They must stand
behind the men, never together.

(Adapted from *Nonpareil songs for
watching the Kure and Nonpareil songs*)

How Many Blessings upon a Prophet

Arabic

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillah)

om val-dal Fa Du Fa'-adfa 'a-lan na-biy-pi
k-as-tan ma-sham-ma-sham-ma a-l-hi-hi na
as-Da-hi-hi Fa-lan-na-Ja

Blessings of Allah be on the noble
Prophet, Mohammad, and his family and
companions-all of them.



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